

# ST. LOUIS CHRISTIAN ADVOCATE.

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## MINISTERS' COLUMN.

For the St. Louis Christian Advocate.

### Campbellism Unmasked.

MR. EDITOR: We ask a place in your very excellent paper for a few simple statements:

Some time in May last, Dr. Jourdan, a Campbellite preacher, from Buchanan county, came to this place, and preached twice in the North Methodist Church. In both of his discourses he made direct attacks upon our doctrines and practice. Rev. Jesse Bird, late of the Kentucky Conference, was teaching our high school, in the town of Fillmore, at that time. He went to hear Dr. Jourdan at night. After Jourdan had dismissed his audience, Bro. Bird announced that he would reply to the Doctor's sermon on the next Sunday.

The time came, and he did so, in a candid and respectful manner. At the close of his lecture, a Mr. Fisher, a Campbellite preacher, who was present, came forward and was introduced to Bro. Bird, and proposed a discussion of certain propositions, that might be agreed upon, between Bro. Bird and Dr. Jourdan. The proposal was readily agreed to by Bro. Bird, and pursuant to arrangements, he and Jourdan met in Savannah, and arranged and agreed upon the discussion of seven propositions; and the discussion was to begin on the 9th of August, in the town of Fillmore, Andrew county, Mo. It had been published for more than six weeks, that the debate would commence at ten o'clock on that day. Accordingly, Bro. Bird had selected his moderator, Rev. B. R. Baxter, Presiding Elder of the Savannah District, and was on the ground ready for the discussion at the hour appointed. Dr. Jourdan did not arrive, but came in a short time. A very large audience was anxiously waiting at the church for the debate to begin. After some delay Jourdan sent for Bird to come up to the tavern. He went. Some time elapsed before Jourdan got to the tavern. After the parties got together, Jourdan selected as his moderator, Judge Wyatt, of St. Joseph. Baxter and Wyatt then selected Judge Butts as president of the board of moderators. All things seemed to be ready for a commencement, but Dr. Jourdan complained of fatigue and loss of sleep on account of the illness of his son that he had been waiting on.

So the discussion was postponed until 2 o'clock, when Dr. Jourdan opened the debate in a speech of forty minutes, affirming the proposition "That the baptism instituted by Jesus Christ, as alluded to in the commission given to the Apostles, and practiced by them, was an immersion in water." During this whole speech of forty minutes he never touched the question in debate, but after having agreed to make the Holy Scriptures the standard by which to determine all questions in dispute, he never alluded to one text, but spent the whole of his time in reading authors to prove that the word *baptizo* means to immerse. Bro. Bird replied, by reading the same authors and some others, showing that the word had other meanings, and that it was Dr. Jourdan's business to show that the word *baptizo* means to immerse, as used by inspired, New Testament writers.

In his next speech of forty minutes, Dr. Jourdan claimed to have gained the question, and insisted on closing the discussion on the first proposition. But, not being allowed to get off in this way, he went on in the same way, of reading authors and making assertions, without ever getting to the point. Bird replied by producing several quotations from the Greek classics, in which it is impossible that the word can mean to immerse. Then he went to the New Testament and showed, we think, to every unprejudiced mind that the word *baptizo* was used by inspired men where it is impossible in the nature of things for it to mean immerse, winding up with a most triumphant argument, completely demolishing the position of Dr. Jourdan.

Thus the matter closed the first day. Dr. Jourdan was sent for in the night to return, on account of his son's illness. *Veni, vidi, vici.* In the meantime, (a very large number of preachers having been collected for the purpose,) the Campbellites had procured the North Methodist Church for the purpose of holding meetings at night to turn the current in their favor. However, in the morning the crowd assembled for the debate, and Dr. Jourdan not being present, Bro. Bird got up and gave a brief history of the whole affair, in a kind and respectful manner. After which Judge Wyatt arose and endorsed every word of Bird's statement as substantially correct, and said that, as matters then stood, he thought that it would be improper for either party to continue to agitate the questions which were, to have been discussed, and proposed that there should be no more preaching in town during the week by either party, and that the matters in dispute should be left just where they were to some future time, when they might be discussed to the satisfaction of all; all which was promptly agreed to, and the crowd dispersed.

Baxter went home, and the Methodists from a distance mostly left the neighborhood. But it seems that the other party nearly all remained in and about town. A little before sunset, in the evening, it was announced that Professor Lard had arrived—the great champion of Campbellism—and that he would preach at night in the North Methodist Church.

As there was an intense anxiety for a discussion, and as many thought Lard had come for that purpose, it was proposed on the part of the Methodists that if Lard would take Jourdan's place, Bird was ready to go into the discussion next morning. Lard threw himself back upon his dignity, and declined. And now, strange to tell, he went on to discuss the leading proposition on justification the same night, contrary to the agreement made in the morning; and Judge Wyatt sat at his elbow, and conversed with him, for at least fifteen minutes before he commenced preaching, and never told him a word about the agreement entered into in the morning of the same day. And still more strange, if possible, the Campbellites were in town ready for action before preaching commenced, from a distance around town of from five to eight miles.

While Lard was discussing the proposition on justification, he said, substantially, that any man who would teach the doctrine of justification by faith *only* was an infidel, and he doubted his moral honesty. Whereupon, at the close of Lard's sermon, Bro. Bird went forward, and charged upon the party a breach of faith, and violation of an open and public agreement, and challenged the party to an honorable and fair discussion with any man that could fill the bill. Lard declined. After several remarks on each side, Bird announced that he would reply to Lard next morning at the Southern Methodist Church, unless an honorable arrangement should be made for discussion. Lard and his party would agree to nothing of the sort, but went on with their meetings every day and night, preaching all the time directly on subjects involved in the propositions that should have been discussed.

According to announcement, Bird went on next day to lecture in the Southern Methodist Church, and proposed so to arrange the time as not to conflict with the other, and did so for two or three days, but the Campbellites would not hear him.

Now, Mr. Editor, let us say that, during the whole week, we had good and highly respectable congregations, notwithstanding the other party did all in their power to keep the people from hearing us. The very able and triumphant arguments of Bro. Bird, on this occasion, all based upon the clear and explicit teachings of the Holy Scriptures, have, as we think, done an immense amount of good in this community. He has unmasked the entire system of Campbellism, taken off the covering, and exposed, to the satisfaction of all who heard him, the sophistry by which such *ribbling critics* as Professor Lard blind and deceive the people; and as a testimonial of the high appreciation of his very able and most triumphant arguments, the people who heard him endorsed him by laying on the table seventy-five dollars in gold and silver, and that without any previous notice; and then, by a unanimous rising vote of thanks, expressed their gratitude for the favor of these lectures. And as Bro. Bird goes to Plattsburg, to take charge of our High School there, he will long be remembered in this community by Methodists, Presbyterians, Episcopalians, Baptists, and men of the world, as in all respects worthy the title of a high-toned Christian gentleman.

We beg leave, further, to say, that we shall always hold the other party fairly *whipped* until they meet Bro. Bird, with a competent man, in honorable discussion. In conclusion, we expect to have a complete history of this whole affair published in pamphlet form, for distribution in these ends of the earth.

JAMES B. CALLAWAY.  
Fillmore, Mo., Aug. 16th, 1858.

For the St. Louis Christian Advocate.

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OPPOSITION TO CHRISTIANITY IN CHINA.—A correspondent of the Christian Advocate and Journal gives the following translation of a Chinese document recently posted upon the doors of all the Christian places of worship in Fuh Chau, and other public places in that city:

"The Chinese are a literary people. Especially is Fuh Chau noted for its literary men of high degree. The books read are *Tiang Chu* and *Chuo Chu*. In this manner are the people of this province educated. During the past few years, all of a sudden, the corrupt doctrines of Jesus have made their appearance in this provincial city. His followers make the founder of their religion to be the true God, falsely calling him the heavenly Father. Certain men, not of a very respectable class, even among the Western nations, have built houses of worship in our midst, and by a custom of baptizing are deceiving some of our foolish countrymen. They have opened schools, and seduced scholars into them, not one of whom but they force to profess their doctrines.

"By artful language they beguile the people. A good emperor would never suffer such language. By false words they induce the people to neglect and violate our ancient customs, which is a sin of the greatest possible magnitude. The doctrines of those barbarians are only fit for beasts, not worthy of a moment's consideration. Now, my friends, there are at this time certain of our countrymen and citizens, men without character, without shame, unwilling to walk in a straight path, low men, glad to find an easy berth in which to make a living. They are certainly liars and hypocrites. They most wickedly destroy their ancestral tablets, imitating in this respect those who have no descendants to provide for and honor them. In the Jesus temples these men talk most wickedly, speaking against the revered sages of the Middle Kingdom. They only wish to obtain money from the foreigners, so they falsely profess to renounce the customs and faith of our ancestors for the faith and worship of Jesus. But they speak only lies, thus destroying their own characters, like as dirty garments are a shame to the wearer. These men are certainly disgraced for this life. They are a disgrace to their ancestors, and do not deserve to live. The present is a time of much distress, and these lying wretches depend upon their connection with the followers of Jesus to procure food and clothing. Can this be done without disgrace, when it implies a total disregard for the duties growing out of the five relations? Verily, they are worse than rebels, and should be punished as murderers.

"They forget that Fokien is peopled with literary men, and false doctrines and false preachings will not be endured. Nangtai is a large and important place, where it will not answer to deceive the people with cunning speeches. Let those who have embraced these corrupt doctrines be afraid of violating the laws. If from this time they keep silence and return to the observance of our national customs, we will forgive their past sin. But if they persist in their present course, we will deliver them over to the officers for punishment.

"Five relations are: 1. To the emperor; 2. To parents; 3. Husbands and wives; 4. Brothers and sisters; 5. Relations and friends.

Nangtai, the principal suburb of Fuh Chau, where are built the Christian churches and chapels.

A FLOWERY STATE.—Minnesota is emphatically the land of flowers. The St. Paul Democrat says, we recently counted, in a space of less than twenty acres, forty-seven varieties of wild flowers, all indigenous in Minnesota.

For the St. Louis Christian Advocate.

JARED SPARKS RELATES HIS EXPERIENCE IN EUROPE.—At the recent meeting of the Massachusetts Historical Society, the President called upon Mr. Jared Sparks, who made an interesting relation of things he had seen abroad. At Florence he found valuable papers relating to Vespucci, which he ordered to be copied, and should present to the Society for publication. The members of the family, who, though not opulent, are in good circumstances, informed him, that some years since they parted with an original portrait of the great navigator, to an American gentleman, who avowed that he desired it for an American public institution; and it had been traced to New York, but its present place of deposit is not known. It was a matter of deep regret to the family that this original is not in our national halls. Copies of it represented the same melancholy face, with a map in the hand, which is seen in this country.

Mr. Sparks then spoke at some length of the British state paper office, where there was an invaluable collection of materials relating to Massachusetts, copies of which ought to be taken. Here Mr. Sparks alluded to the liberality of New York as to its documentary history, and suggested that Massachusetts ought to follow her example. Especially, too, at this time, when the rule of the British Government, as to allowing copies to be taken, was remarkably liberal. He found no difficulty in getting almost anything he wanted. Even the private and curious diplomatic correspondence of Lord Stormont, who was on the continent in 1755-6-7, was freely thrown open to him. The rule simply required that the matter copied should be bound and submitted to a responsible officer. It was held that no public policy now required concealment, and it was time to bury up all feuds. Mr. Sparks found Holland, also, very liberal; but France less so. Mr. Sparks, in conclusion, spoke of our national reputation abroad.

On the continent, and especially in Paris, he judged the reputation of the United States was bad; and he remarked, at length, on the disposition of the Paris press and of monarchists generally, to magnify against us such things as our quarrels, mobs, duels and political troubles. There were two classes of minds, the monarchist and the red republican—and both dislike the United States—the latter think our government is bad because the people have no more liberty, and the aristocratic circles dislike us because we are a republic. In England the tone of opinion was widely different. He found there a profound respect for the United States. It was considered a nation worthy to be conciliated, worthy of closer ties with England, and looked to as an ally in the future great contests with absolutism. Reverting to Paris, Mr. Sparks said that occasionally a favorable account was seen in the papers, and he instanced as an exception, a publication by Baron Charles Dupin of a paper read to the Academy of Sciences and printed in the *Moniteur* of March 2, 1858. This had the following allusion to Massachusetts:

"At the west of the Atlantic, Massachusetts, small by its territory, incomparably less fertile than the basins of the Mississippi, of the La Plata, of the Amazon, is made great by agriculture, and, above all, by industry. It takes the lead in science and art among the one hundred and twenty States of the new world. To its limited territory it adds two oceans; toward the polar circles, to attack the great catata, it sends more seamen than all other nations put together. It seeks even in Asia the treasures of the equator; and the aromas, the priceless perfumes of the torrid zone, it pays for with the ice of its lakes. To turn its running waters to a course more astonishing, it transforms its cataracts, its rapids, into regular motive powers, rivals of steam. It is not enough for this State to create its Cambridge Alma, to push farther out the boundaries of science and add even stars to its conquests, it founds at once its Manchester, its Glasgow, its Leeds, and its Halifax. During the half century which continues the one we describe, it prepares against the colossus of British industry, a giant's wrath. The struggle has begun. New England braces herself to the second war of independence; and triumph will be the independence of art."—*Boston Post.*

Life of Bishop Capers.

Dr. Wightman has laid the entire reading public under obligation by producing one of the most acceptable biographies of the age. It may be our own profound veneration for the man, whose portrait he has drawn—it may be our partiality for the biographer, that has absorbed us in this narrative of an active, though not an eventful life—as the world would count it—but we think it is neither—but an unbiased judgment, as of one who might give it, knowing neither party.

The autobiography is one of the most attractive fragments of personal history we have ever read. The simplicity of Bishop Capers' character and his single-heartedness shine all through it. As a narrative of religious experience it is a well-spring of instruction to young Christians, especially to those called to the ministry. With the utmost frankness and naturalness, in an attractive style, he narrates all the exercises of a mind, ill at ease until Christian obligations are fully assumed, and then pressing forward into every opening path of duty with a charming simplicity of purpose. He tells his own story, until he has come to be known and appreciated as in the foremost ranks of the Methodist itinerancy. But he does not say so—nor seems ever to know what position he has reached.

Then, when the pen has fallen from his hand, one takes it up, to finish the portrait, who is every way suited to the task—by congeniality of spirit—by similarity of taste and antecedents—by knowledge of the subject—by culture and by genius; and he has used the material furnished by a life, more devoted to routine duties than to accomplishing famous deeds, in such a way as to give us a faithful picture of a devoted Christian man, who could readily forego the honors of the present passing scene, in view of the eternal good that his faith ever presented to his choice.

But why need we dwell upon the merits of a book, that will certainly find its way into the household of every Methodist in the land? It is full of excellencies, and the man or woman is greatly to be pitied who can read it, without being made better, aspiring to a higher usefulness, longing for more of the "riches of grace," or esteeming more highly that religion of Christ that teaches patience, endurance, and purity of purpose, and Divinely strengthens weak man for the exhibition of these virtues. Especially will young preachers find in it an example set forth, and an encouragement to the performance of duty, that will relieve many a desponding hour, and banish many a complaint of hardship.—*Southern Christian Advocate.*

"Didst thou guarantee, sir, that this horse wouldn't shy before the fire of an enemy?" "No more he won't, it is after the fire that he shies!"

An Irish painter announced to an Irish journal that, among other portraits, he had a representation of "Death as large as life."

For the St. Louis Christian Advocate.

### The Greek Testament as a Text Book in Colleges.

BY PROF. A. B. STARK, A. M., M'GEE COLLEGE, MO.

Every educator seems to admit the propriety of introducing the Greek Testament into the curriculum of studies required for a collegiate degree; for we find it specified as a text book in nearly every term, during the entire course, in the catalogues of most of the colleges in the country. Now, if it were really studied according to the scheme laid down in the catalogues, there would be little cause of complaint; but a pretty extensive inquiry has convinced me that it is not so studied. During the freshman or sophomore year, a few chapters in John are read, and then the book is put aside, the student consoling himself with the reflection that he can read it after he leaves college. This he can do, but seldom does, unless he enters the ministry.

Now, we hold that no young man should be honored with a degree from a respectable college, until he thoroughly studied, under the guidance of competent instructors, the language, style, beauties and doctrines of the New Testament in the original tongue. No man surpasses us in admiration for the literature of Greece. It is the highest, the proudest achievement of the human intellect, containing models of poetry, eloquence and historic composition that the world can never excel. But highly as we esteem Plato, Homer, Sophocles, and Thucydides, we prize the New Testament infinitely higher. And if, for want of time, a young man can not study Sophocles and the Greek Testament both during his course of four years, by all means let him omit the sublime tragedies of Sophocles, and learn what is more essential to his happiness. We believe that, under judicious instruction, he will have time to read both, but, if not, still we say let him read the Testament.

We conceive that the manner in which the Greek Testament is usually read is wrong, and not suited to inspire interest. In most cases it is recited weekly, that is, the class is expected to read a chapter in Luke or John every Monday. The ordinary preparation of this task—we speak of what we have often seen—is a hasty comparison, on Sunday evening, of the Greek with the common version. When called on to read, the young man will give King James' translation, stripped of all its beauties and excellencies. Then the book is laid aside, without further thought, for a week, while the student is deeply absorbed in the study of Plato or Pindar.

Now, every instructor knows that good students make their worst recitations on Monday, and that such study as we have spoken of is absolutely injurious. All this can be avoided by reading the Testament daily for a month or two during each year of the course, and requiring thorough and critical preparation as in the classics. Thus the student would become interested, his mind would be fixed attentively on his subject; instead of trusting to translations, he would be induced to make laborious investigations into the hidden meaning of his text, and by this means would become profoundly acquainted with the sublime truths of Christianity. His knowledge, so indelibly fixed in the mind, could not fail to influence powerfully his after life.

One other point we must briefly allude to: the deficiency in regard to editions of the Greek Testament suitable for college students. Ordinarily, we believe, the naked text is put into the hands of students. It is very properly conceded by the ablest educators of the world, that critical and explanatory notes, if judiciously confined to the real difficulties and obscurities of the text, are highly beneficial in studying a Greek classic. Are not such helps, then, essential to an intelligent and profitable study of the best of all classics, the Greek Testament? Are there no difficulties in it? The vast, exoteric labors of modern scholars loudly proclaim that there are many difficulties. If, then, the gray-haired divine, whose life has been devoted to arduous study into the oracles of God, still needs the aid of modern scholarship to illustrate those sacred pages with which he is so familiar, does not the strapping sophomore stand in much greater need of such assistance? If so, let us have editions of the entire Testament, or of parts of it, adapted to use in schools and colleges, containing the latest and best results of English and German philology, pointing out peculiarities of language and dialects, elucidating difficulties of syntax, and introducing the student to the beauties of his text. When this is done, our educated young men will no longer be reproached with ignorance of the Bible.

A distinguished member of the British House of Commons once boasted, in a speech in that assembly, that he had read Thucydides through. This is certainly a thing of which even a great statesman might justly feel proud. But far greater cause of congratulation has that young man who can say he has read and understood the Greek Testament.

August 16, 1858.

POSTURE IN PRAYER.—The American Presbyterian, Philadelphia, June 24th, has an editorial on Posture in Prayer. We transfer a few lines: "Standing is not always a reverent posture. On entering a prayer meeting the other day a brother was standing and praying very earnestly, but his hands were in his pockets! We need not describe our feelings at such a sight, but we hope we may be spared such a spectacle in all time to come. 'Let all things be done decently,' that is, in a becoming and proper manner, saith the Scripture, 'and in order.' No man would speak in such a position to a lady, to the Governor as Governor, to the President as President. How much more carefully, then, should he order his speech and gesture before him who is King of kings and Lord of lords!"

An Irish painter announced to an Irish journal that, among other portraits, he had a representation of "Death as large as life."

For the St. Louis Christian Advocate.

### A Decided Case of Conversion.

A butcher in an Eastern city, who had been a hard case, but was awakened and brought to Christ during the revival of last winter, gave his experience as follows, on being called out, at a prayer meeting:

I began to feel bad, and did not exactly know what ailed me; it seemed to me I was very bad, and very wicked. I thought I ought to get religion and become good; every one seemed to be getting religion around me. Well, wife thought I'd better go to meeting with her, and see if it wouldn't make me feel better; 'twas a strange place for me, but I went; they asked 'em to rise for prayers, and wife wanted me to rise, but I felt I couldn't do it unless I took the whole pew with me. I felt bad, and expected every minute to see the roof, steeple and all come down through on top of me. Well, I got out of that as soon as I could and went home; wife went with me. I felt all the way home just as if I wanted to pray, but what did I know about praying? However, we went into the house, and up stairs to our room. Still I felt bad, and wanted to pray. I wished wife would go out of the room, but she wouldn't and didn't. I hauled off my coat, and that didn't do any good. I pulled off my vest, and that didn't do any good; 'twas no use, I couldn't stand it, so down I got on my knees beside the bed, and went to praying; I don't know what I said, but wife said she never heard such a prayer, and I don't think she ever did. I went to bed, but still didn't feel any better. Next day John M.—[a friend of his, notorious all over town for his habit of constant swearing] came to see me and says: "What's the matter, Sam?" Says I, John, I don't know, I believe I ought to have religion, and am trying to get it. "Well," says he, "Sam, I feel just so too; now I don't believe what half of these fellows are saying around here, but you go ahead, and if you get religion tell me, and I'll believe you, and I'll try for it too." Pretty soon the minister heard about me, and called at the house to see me; I told him how I felt, and he seemed to know just exactly what ailed me; he knelt down and prayed with me, and while he was praying, I don't know what came over me, but I felt as light and happy as if a load of fifty tons had been rolled off of me. I cried with joy, and it seemed as if the tears came from the very soles of my feet. I prayed there, I went down cellar and prayed there, out in the wood house and prayed there, out in the barn and prayed there, up in the barn chamber, prayed there. I felt so happy I didn't know what to do. Well, I went down to my shop, happy as I could be. Presently some one came down and told me my horse were out. Well, what of it? What did I care about horses, I had something else to think about then; pretty soon they came and told me that the horse had got into Mr. D.—'s garden, and were rooting up his plants; then I had to go and look after them. Well, I tried and tried to get them into the pen, and after a while succeeded, and didn't swear a word, and that was something I never did before in my life, to get them hogs in without swearing, but I did it then and didn't swear a word. I started for my shop again, and hardly got there when they sent me word that my horse were out again. Well, it did seem as though the devil was in them hogs and was trying to make me swear, but he didn't do it. I got them in the second time, and had a great time of it, too, but I didn't swear a word, and you'd believe I nailed 'em up then so they would stay there. On my way to the shop, happy as I could be, I met John M.—again. "Well," says he, "Sam, how is it?" "All right," says I, "John, there is religion, and I've got it." "I believe you," says he, "and I'd give my hog if I was where you are, but I'm not far astern of you; go ahead, I'll soon be along side of you." I told him the trouble I had had with the hogs, and he said he believed the devil had gone out of me into the hogs, and I think so too. Well, I have been going ahead ever since, and am determined to keep on going ahead. I'm happy, too, but I don't care so much for that so long as I can be doing something to induce men to become Christians.

WHERE WESTERN EMIGRATION WILL CEASE.—A writer, whom we have good reason to believe to be Prof. Henry of the Smithsonian Institution, in the July number of the North American Review, urges, in the course of an elaborate article on "The Missouri Valley and the Great Plains," that the stream of American emigration will be dammed up at our present Western frontier.

It divides Kansas and Nebraska into three main sections: the bottom lands on the rivers, the arable prairies that rise up from them, and the Bad Lands, or the *Mauvais Terres* of the French trappers. Back of the latter, spread out "vast rainless plains, sometimes though rarely broken by streams of water, yet usually covered by a short grass, sufficient for the ordinary purpose of pasturage." He believes that when the Bad Lands are reached, a final barrier will be interposed to the establishment of large agricultural, mercantile, or even pastoral communities. He founds this conclusion upon a number of reasons, the most important of which are the insufficiency of water, or the rainlessness of the great central plains, arising from the necessity of their position, and from natural causes, which the writer explains at length; and, secondly, the inadequacy of the soil—a fact alleged on the strength of scientific observation, and the practical experience of emigrants. If this theory be correct—and the grounds upon which it rests have lately been laid before the Smithsonian Institution, in an elaborate paper, by Prof. Henry—Kansas and Nebraska will be the shores at which will terminate a vast ocean desert, nearly one thousand miles in breadth, bounded on the west by the great producing States of California and Oregon, and on the east by the great states of manufacturing, Kansas and Nebraska, with a soil capable of supporting a million of workmen, and layers of coal which will form the fuel of tens of thousands of square miles. These territories, the writer thinks, will be the eastern coast of the great desert sea—the great manufacturing of the Union, and the furnishing warehouses, where the people of California will exchange their gold and quicksilver, and those of Oregon their fish and lumber, for the hardware, the clothes and the furniture which the manufacturers of the Missouri Valley will produce.

The only remark we have to make upon this "important if true" development, is, that the more the Great West has been practically explored and tested, the better it has been found to be for all practical purposes.—*Jour. of Com.*

EXHORTATION.—If there is anything which I dread and abhor in a prayer-meeting, it is the professional rattle of exhortation. The Church should preach better than the pulpit, but it must be through the narration of heart-experiences; through the unfolding of Christian living. This alone benefits those who speak, and edifies those who hear.—*H. W. Beecher.*

### Hints Toward the Formation of a Regular Plan of Pastoral Visitation.

I. Get the names and residences of the members of society from the church records or class books.

II. Enter these in a book kept for the purpose.

III. Then, as far as possible, classify the names before you, so as to have all the persons you would visit in one street or neighborhood.

IV. Then form a plan for yourself, which you can enter upon and manage in connection and harmony with your other work.

V. Giving the afternoon only to this employment, as frequently as circumstances permit, you may be able to visit five or six persons or families at one season, more or less, as you may happen to have opportunity.

VI. You will find it advantageous to visit regularly through a street or place; taking the rich and the poor, or the humble and the more respectable, as they present themselves, in any neighborhood.

VII. You will, of course, pay a more frequent and careful attention to the sick, in any particular locality, as they cannot attend on ordinances or means of grace.

VIII. By observing regularity in your calls, and visiting on system, you will gradually see all the society, "from house to house;" and will also find opportunity to call upon such as need invitation to become members of the Christian Church.

IX. The objects you will feel it principally necessary to keep in view are, the salvation of the souls, and the advancement in grace, of those whom you visit; and, therefore, you will be led to guard against everything which would cause your visit to degenerate into a mere call of friendship or courtesy.

X. You will generally feel it to be the best way, as so circumstances will possibly admit, to introduce religious subjects or conversation—improving the opportunity to the best advantage, and speaking personally to all within your reach; suiting your address to the case (as far as you know it) of each individual. A short, pointed sentence, or a word, affectionately addressed to even the youngest member of the family, or the servants, (if a suitable opportunity occur), will endear you greatly to all; and you will soon find how greatly this course will tell upon your public ministry.

XI. You may calculate upon some exercise for prudence, as well as piety. Time or circumstances may sometimes allow, and sometimes prevent, an extended visit; and you will sometimes find a necessity for a different sort of visit than at other times. Occasionally a few sentences may comprehend all you can say. There may sometimes be opportunity for reading the Scriptures, with an explanatory or applicatory word—sometimes none. Prayer must sometimes be shorter than at others, for the convenience of those you call together from, perhaps, various employments; but in no case need you ever leave a house without leaving behind you an impression and savor of piety, and a hope of usefulness.

XII. You will sometimes find or meet strangers at the houses where you visit; in such cases blend the courteous with the faithful in conversation; and, in some way suited to the occasion, strive to impress upon their minds (you may never see them again till the judgment day) the necessity and value of true religion. Introduce them, if possible, to your great Master. A prayerful word may find its way to the heart, by that divine Spirit whose influence you will be inwardly invoking in all your intercourse.

XIII. You will find this exercise fraught with all kinds of usefulness. Opportunities will continually be occurring to recommend religion to those who are careless; to invite into the Church of God those who are serious and inquiring; to distribute the sacred Scriptures, and religious tracts, among those who have them not. You will be able to send many untutored children to the Sunday schools; and many poor and destitute individuals you will be enabled to bring before the benevolent societies and individuals which surround you. Above all, it will afford you such opportunities of enlarging the Church, as can only be known by a diligent engagement in pastoral visitations.

XIV. Your first care must, of course, be the church with whom you are appointed to labor; next, the hearers or attendants on your ministry; then, the neighborhood where you dwell. And with all you will perhaps have to use different methods, though all in prayer, and singleness of aim, for their eternal salvation. You may find this difficult and laborious; but method, order, and perseverance will, in almost every case, succeed; and your "labor" will not, at any time, be "in vain in the Lord."

XV. As a Methodist minister you will, of course, give the most attention to that part of the town or place where you dwell; and you will soon find the sacred word blessed to you in the hallowed and hallowing connection which will grow up between you and the people of your care. And you will be sure to meet a rich reward for all your pastoral labors, in the affectionate attendance of the people whom you will have thus won to Christ, who will joyously and numerously attend your public ministry—a "people prepared for the Lord."

JOHN SMITHS.—John Smith is a sort of omnipresence. A learned scholar contends for the universality of John Smith's name, not only in our own, but among all lands. Commencing with the Hebrew, he says they had no Christian names, and consequently *Johns*—in Hebrew the name stood simply *Shem*, or *Shemil*. In other nations, however, the *John Smith* is found full, one and undivided. Let us trace it:

Latin—Johannes Smithus.  
Italian—Giovanni Smithi.  
Spanish—Juan Smithas.  
Dutch—Hans Schmidt.  
French—Jean Smeets.  
Greek—Ion Skmiton.  
Russian—Ionloff Schmittowski.  
Polish—Ivan Schmittowski.  
Chinese—Tohn Tchmitt.  
Icelandic—Tahne Smithson.  
Welsh—John Semidd.  
Tuscaroras—Ton Ta Smittla.  
Mexican—Jontli F'Smittx.

To prove the antiquity of the name, the same *sacra* observes, that in the temple of Osiris, Egypt, was found the name of "Pharaoh Smithosis," being the 9th in the 18th dynasty of the Theban kings. He was the founder of the celebrated temple of Smithopolis Magna.

Sheridan said, beautifully: "Women govern us; let us render them perfect; the more they are enlightened, so much the more shall we be. On the cultivation of the minds of women depends the wisdom of men. It is by women that nature writes on the hearts of men."